



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE AMERICAN INSTITUTE OF SACRED LITERATURE.

More Examiners Needed.—It is perhaps a fact not to be regretted that the success of the general examinations of the Institute of Sacred Literature depends so largely upon its corps of examiners. This is even an advantage if it arouses in the examiners a feeling of personal responsibility for the advancement of the work. The object, that of arousing an interest in Bible study by simple and effective means, is one in which all persons eligible to the examiner-ship are interested. It is *their* work as well as that of the Institute. The examiners in taking hold with the organization are but adopting an expedient in which they see the possibility of an added field of interest for their people.

To be sure, the plan of annual Biblical examinations is not likely to make an intelligent community of Bible students at once, or perhaps at all. It does not claim this. It does, however, claim that by such means an interest in Bible study may be aroused. It is also more than probable, as has already been shown by the work of the past year, that the interest thus awakened may lead many people out of the "ruts" of the past into clear, systematic, and comprehensive work in this department of study.

It is therefore with no feeling of hesitation upon our part that we herewith make an earnest appeal for the co-operation of our friends in this work. It is only through our examiners that we can reach the people who are waiting for this stimulus. Eleven hundred ministers and Bible students are now enlisted in the work as examiners. When you consider that there are more than two thousand five hundred counties in the United States, is this a large number? It is not one for each two counties. Add to this the fact that many towns have two or more examiners, and we realize that the territory, although stretching from ocean to ocean, and from northern to southern boundary, is but poorly covered.

Without question, there should be in the United States an examiner in every town which can support a church. In large towns each church or denomination should have its own examiner. Nor should we confine ourselves to the United States. Already the work in Canada is widespread and many foreign fields are waiting. The duties of the office are light. The conduct of the examinations at such place as shall be appointed by the examiner, the receipt of enrollments, the forwarding of papers to the Institute, and the distribution of the certificates, make up the work in detail. The examiner is also expected to present the matter to all who should be interested. He may do this personally or through some capable man or woman in his congregation or his community. Many means of arousing an interest may occur to him, all of which will be acceptable.

Our question now is, How shall we obtain these examiners? Where it is possible for the Institute to learn of suitable persons, all such are solicited by letter. This number is necessarily limited. We must, for the most part, wait for volunteers. Can the readers of the *STUDENT* afford to be left out of this great work? Will you not send *your* name as a Special Examiner? Will you not suggest the names of other suitable persons in order that they may be solicited? Will you not do your part toward making the examinations of 1891 as great a success as we all wish them to be?

Special Examiners, Representatives of the Institute.—Few of our special examiners are aware of the extent of the work of the Institute of Sacred Literature in other than examination lines. Other departments, though necessarily less popular, are yet doing a work which is broad and deep. The interest excited by the *Winter Institutes* which have been held throughout the country during the past two months attests this fact. *The Summer Schools for 1891* will afford still further opportunity for much enthusiastic study under eminent Biblical teachers.

The Correspondence Schools which have been in operation for several years have successfully carried hundreds of students through courses in Hebrew, New Testament Greek and the English Bible. In the Hebrew department alone there are almost five hundred students now enrolled. It would be well if our special examiners would investigate the work of all departments of the Institute and learn for themselves the broad reach of its influence. In their connection with one of its most vigorous departments they should feel authorized to speak on its work as a whole. Full circular matter will be freely sent upon application.

The Foreign Field.—Two items of special interest to examiners reach us from the distant lands of India and Syria.

In Guntur, Madras Presidency, India, a group for work in the Gospel of John has been formed. A class from this district was also prepared for the Luke examination, but through long delays in the mail failed to receive their questions until long after they had commenced work on another course. Their courage in continuing the work is commendable. Six Hindu young men are members of this class together with a few missionary teachers. The group was formed by the Rev. L. B. Wolff.

From *Latakia, Syria*, comes word that on account of quarantine delays the questions on Luke have just reached the examiner at that station. A few, however, still wish to try the examination, and for that purpose, the examiner, Rev. Henry Easson, is translating the questions into the *Arabic* tongue.

Notes to Bible Clubs.—Several of the clubs who are studying the general New Testament Course on the Life of Christ have misunderstood the amount of material to be returned to the Institute. Remark 3 on page 3 of the club direction sheet should explain that but one *series* of topics is to be returned with each report. It is impossible to criticize all the topics from each member each fortnight. By judicious assignment of work on the part of the leader, however, the work of each member of the club will be criticized a number of times in a year.

The Club Library.—In continuation of the suggestion made in the March STUDENT, we commend as the next valuable addition to a Club Library, a Bible Dictionary. An excellent volume is the *Bible Dictionary*, edited by W. W. Rand, D. D. (\$2.00). Schaff's *Bible Dictionary* (\$2.00) is smaller and more compact. *Biblical Antiquities* by Prof. C. E. Bissell, D. D. (\$2.00), comprises some of the best features of a Bible Dictionary, and a book like Stapfer's *Palestine*—a fine reference book by an accomplished scholar. A book upon the manners and customs of Palestine in the time of Christ will be found a most helpful addition to the collection. The finest book on this subject is *Palestine in the Time of Christ*; by E. Stapfer (\$3.00). For reference in a club it is unexcelled. A small and valuable help is found in *Palestine, its Historical Geography with Index and Maps*; by Rev. A. Henderson. This is one of the series of "Bible-Class Handbooks."